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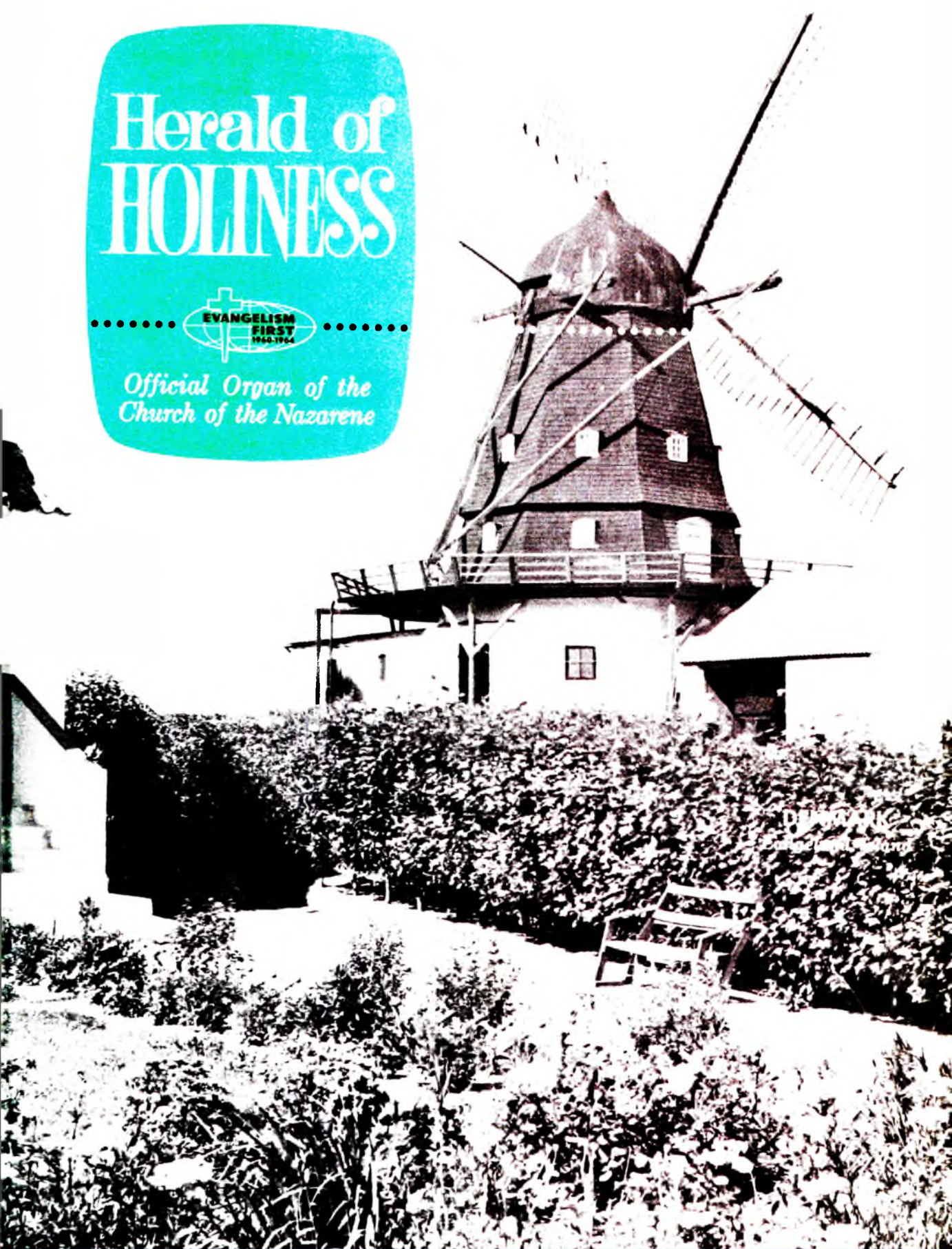
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Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*



November 8, 1961

EDITORIALS

By W. T. PURKISER

A New Depth of Devotion

Unusual times make unusual demands. If there ever has been a day in which easygoing halfheartedness was good enough, it is not today.

All over the world traditional patterns of culture and time-honored ways of life are being challenged. Change is the key word of our times, and often it is change for the sake of change, without any clear evidence of improvement or progress.

Cultural Christianity which as little as a half-century ago seemed to have fair promise to take the world has been rocked back on its heels by the onslaught of international communism. It is not only that one nation after another has been closed to the preaching of the gospel of Christ, but the very basic view of God and man which has been accepted without question even by those who were not themselves committed Christians has now been denied.

The amazement of Walt Whitman seventy-five years ago would be increased a hundredfold if he could look on the world scene today, for in his own generation he said:

*As I stand aloof and look there is to me
something profoundly affecting in large*



The Cover . . .

Rev. and Mrs. Orval Kleven are pioneering work for the Church of the Nazarene in Denmark in what almost reads like a page from the Acts of the Apostles. Mr. Kleven is of Norwegian stock, and Mrs. Kleven was born in Denmark. Both were members of the Eugene (Oregon) Church of the Nazarene during Rev. Jerald Johnson's pastorate there, before he and his wife left to open work in Germany. In September, 1960, the Klevens began to preach in Copenhagen, capital of Denmark, a city with 1,200,000 inhabitants. They have gathered a fine congregation, housed in an attractive chapel with ample Sunday school facilities. The Oregon Pacific District has undertaken to raise a "special" of \$10,000 for the work in Denmark.

*masses of men following the lead
of those who do not believe in man.*

For with belief in God goes belief in man. Those whom Christianity affirms are "a little lower than the angels" are held to be but little higher than the animals. The ruthless disregard of human life which has stained the record of materialistic communism is only consistent with its own disbelief in the uniqueness and divinely given rights of individual human beings.

But it is doubtful that our greatest challenges come from behind iron and bamboo curtains. Outside the Communist sphere of influence, secularism and "a form of godliness without the power thereof" bid fair to gnaw the very heart out of the Church. Hollow forms of institutionalism are all that are left in many communions once vibrant with spiritual life.

Even many who profess commitment to evangelical Christianity lead such shallow lives! Prayer is just a form, run through with the mechanical meaninglessness of "Pater Noster." The Bible gathers dust from day to day, and the few snatches that are read are veiled in meaning behind the literary beauty of seventeenth-century English. Church attendance is casual and little is needed to keep people away from the house of God. Personal witnessing, a concern for souls, and any personal involvement in the spiritual struggles of those trying to find the way of peace are farthest from the mind.

Is there no balm in Gilead; is there no physician there? (Jeremiah 8:22)

Indeed there is. The "so what" of it all is not hard to see. These are unusual times which demand unusual depth of devotion. Every spiritual awakening since Pentecost has come on the heels of moral decline and spiritual apostasy. When the night is darkest, the dawn is near.

And the turning of the tide does not come first as a mass movement. It comes first as a deepening of concern and a renewal of devotion on the part of the spiritual remnant to whom the Spirit of God has ready access. One of the most discerning students of the history of the Church has said, "Revivals are not usually preceded by the awakening of the Church (at large) to a sense of need, but by the awakening of devout souls here and there, who, feeling the need, begin to entreat God in prayer for a revival. Gradually this deepens and spreads until the sense of need becomes a

(Please turn to page 12)

Throwing Out
the Lifeline in

West Germany

SOMEONE HAS SAID that it is a spent religion which cannot reproduce itself, and one of the surest signs of decadence is the inability of a denomination to produce its own ministry. The prophet Joel indicated that this is the work of the Holy Spirit in a Spirit-filled church. When He, the Holy Spirit, is present, both sons and daughters will sense the call of God and will dedicate themselves to the sacred task of full-time service at home and abroad. When the church can no longer produce its ministers and its missionaries in sufficient quantities to pioneer work, then there is cause for serious concern. Time after time the Church of the Nazarene has gone into new areas and has been able under God not only to gather a congregation, but to find its own leadership in those areas.

A recent letter from Rev. Jerry Johnson, now superintendent in West Germany, is a case in point. I quote an excerpt from his most recent letter:

"As I wrote you before, I am having some problems here but I must say that the encouraging factors certainly outweigh the others. Our Bible school doors swing open next month (for the first time), and it actually looks as though we may have up to ten students. These

are both men and women. One young couple from Switzerland have asked to enroll as the result of receiving one of our brochures upon a personal conference with us. Who knows what God has in store for Switzerland? Enthusiasm is really running high and, frankly, my own enthusiasm is so high over it I can hardly contain myself. Often I think of the time you endeavored to explain to us the satisfactions that come with pioneering a work in a foreign country; and to all that you said then, I must now add a hearty Amen."

The Church of Jesus Christ does have vital life and spiritual strength and is proving it again and again by its power to reproduce itself, oftentimes under most difficult circumstances. Please pray for our Bible school as it opens its doors for the first time in West Germany.

*General
Superintendent
Powers*



LATE NEWS

Word has been received that Rev. Richard H. Whelan, retired pastor on the Southwest Indiana District, suffered a fatal heart attack on October 5. He had pastored at Montezuma, Roadside, Orleans, and Gosport, Indiana. His wife, Mrs. LaVere Whelan, is the N.E.M.S. president of the Southwest Indiana District. The home is in Terra Haute, Indiana.

After serving the church in Pontiac for nearly four years, Rev. Wayne L. Albright has accepted a call to pastor Faith Church in Peoria, Illinois.

After serving the church in Fremont for over four years, Rev. Jay H. Keiser has resigned to become pastor at Athens, Ohio.

The children of Mr. and Mrs. Perry Bailey, Route 5, Greenville, Texas, honored their parents with open house in their farm home on Sunday afternoon of August 20, in honor of their fiftieth wedding anniversary. They were married August 9, 1911, in Irving, and have been residents of Greenville since 1945. They have been members of the Church of the Nazarene for forty-one years; he has served as Sunday school superintendent, and Mrs. Bailey has been a teacher of adult classes for many years. Together they assisted in the organization of two churches, and now belong to Peniel Church of the Nazarene in Greenville. They are the parents of two daughters, Mrs. Raymond Hood and Mrs. Richard Norris; and four sons, Ernest, Pierce, Calvin, and Rev. James (Jay) Bailey, Nazarene pastor in Harmon, Oklahoma. Some two hundred friends and relatives came to greet them on this occasion.

Rev. Paul K. Moore, pastor of the Church of the Nazarene in Fort Recovery, Ohio, has been re-elected president of the Tri-Cities Ministerial Association.

THANKS—My family and I wish to thank those who have sent such comforting messages, assuring us of their prayers during the weeks of my illness and the loss of my limb. It would be impossible to write personally to the many friends; but I am glad to report I am gaining strength, thanks to your prayers.—Mrs. KATHRYN B. PECK, Kansas City. (Primary Lesson Writer, Department of Church Schools).

Rev. and Mrs. Frank N. DeBoard will celebrate their golden wedding anniversary on November 11. They were mar-

Contents . . .

General Articles

- 2-3 Editorials
- 5 An Explanation of the "10 Per Cent" Plan, General Superintendent Benner
- 6 Shining Lights on Sunday Nights! W. T. Dodson
- 7 Introspective Inventory, James E. Kratz
- 8 My Neighbor? Kenneth Vogt
- 9 He Must See God in Me! Ruth Faughn
- 10 A Friend in His Journey, Mary H. Augsburg
- 11 We Are But Men! David L. Saucier
- 12 "A Revival at Any Cost," Jack Wright

Poetry

- 4 I Praise Thee, Lord, J. Kenneth Grider
- 10 Across the Miles, Alice Hansche Mortenson
- 11 God Has His Mountains, Kathryn Blackburn Peck

Departments

- 13 Home Missions
- Foreign Missions
- 11 General Interests
- District Activities
- 16 The Local Churches
- 17 The Bible Lesson
- 18 News of the Religious World
- The Answer Corner

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ried November 15, 1911, at Marlow, Oklahoma. Brother DeBoard was ordained in 1908—an elder in the Church of the Nazarene for fifty-three years! He has served as pastor on both the Eastern and Western Oklahoma districts; also on the Arkansas, Ohio, Western Ohio, Wisconsin, Kansas City, and Joplin districts. He is now pastoring in Cherryvale, Kansas, where a reception will be held in honor of the DeBoards.

in the church annex, the evening of November 11. Their address is 312 W. Fourth Street, Cherryvale. They have one son, Edward, of Kansas City; and four daughters: Mrs. Lois Ferguson, Nazarene pastor's wife of Victory Hills Church in Kansas City, Kansas; Eunice Buck, Nowata, Oklahoma; Geraldine Simpson, Nazarene pastor's wife in Shawnee, Oklahoma; and Merle Frye, of Lawrence, Kansas.

I PRAISE THEE, LORD

*I praise Thee, Lord, for pardon free
From all my loathsome sins;
I praise Thee for the victory
Which Christ, my Saviour, wins.
I also praise Thee from my heart
For holiness within.
For Thou a holy Father art;
Thou lookest not on sin.*

*The fellowship with Thee, dear Lord,
Which I enjoy on earth,
Is one from which all men are barred
Who do not know rebirth.
I only pray that I may live,
O Lord, for Thee alone;
And day by day a service give
That Thou, dear Lord, canst own!*

By J. KENNETH GRIDER

NOTE: *The General Stewardship Committee, feeling there was need for a uniform understanding among our people concerning the "10 per cent" program, requested the Board of General Superintendents to authorize such a statement. At the request of his colleagues, General Superintendent Benner has prepared this clear and concise information. It is presented in answer to the most frequent questions asked concerning the plan.*

—General Stewardship Committee

The Story of the "10 Per Cent" Program for World-wide Evangelism

An Explanation of the "10 Per Cent" Plan

By General Superintendent Benner

The "10 Per Cent" Program—WHY?

AS NAZARENES we accept the declaration of God's Word that *the tithe . . . is the Lord's*. If "10 per cent" of our income is the *minimum* of our personal financial responsibility, then it appears entirely fair and just that the church should accept "10 per cent" as a reasonable and practical *minimum* in meeting the responsibility for world wide outreach.

Surely "10 per cent" is little enough in the light of our redemptive debt to Jesus Christ.

The "10 Per Cent" Program—WHAT?

It is "10 per cent" of ALL MONEY RAISED by the local church, including auxiliaries, during the assembly year. Remember, it is calculated on the basis of money *raised*, and NOT on the money paid out.

The complete fairness of this feature of the plan is evident. A church which is raising building funds over a period of years pays the "10 per cent" as the money is raised, rather than becoming responsible for one large payment when the total building funds are paid out.

The following monies are included for credit on "10 per cent" giving:

1. General Budget, including Easter Offering and Thanksgiving Offering
2. Foreign Mission Approved Specials
3. Overseas Home Mission Approved Specials
4. Alabaster Offerings (which count as a "special")
5. Auxiliary Missionary Offerings, Prayer and Fasting Offerings, Sunday School Monthly Missionary Offerings, N.Y.P.S. Missionary Offerings.
6. Offerings to Furloughed Missionaries on Deputation Assignment. *Note carefully!* To receive credit on such offerings the money must be forwarded to the General Treasurer for recording. A mere report is not sufficient. The money must go through the General Treasurer's Office.

The "10 Per Cent" Program—HOW?

For the most part as follows:

1. By regular monthly remittances of "10 per cent" of the local church income

An increasing number of church boards are taking action to this end. The unanimous testimony is that God has blessed greatly this step of faith.

2. By the Easter Offering and Thanksgiving Offering

These traditional offerings go directly to the General Budget, which is the *lifeline* of the Nazarene missionary enterprise. For this reason we must guard carefully the balance between the General Budget and Specials.

To put it simply—

The General Budget is principally *people*.

The Specials are principally *things*.

It is the General Budget which gives the missionaries and national workers their living. Specials are used for buildings and equipment.

Some churches pay little or nothing, regularly or monthly, on the General Budget and then count on the two major offerings (Easter and Thanksgiving) to care for their apportionment. This is not the best policy, for when followed, people tend to lose their sense of *continuous responsibility*.

3. By Offerings for Approved Specials

When it is clear that the General Budget of a church will be paid or overpaid, then it is a source of spiritual blessing to provide for some Approved Special. (The Department of Foreign Missions and the Department of Home Missions will be glad to assist in choosing an appropriate special project.) Such a Special is *always* to be considered as *over and above* the General Budget apportionment. Frequently individuals can be inspired to provide a Special.

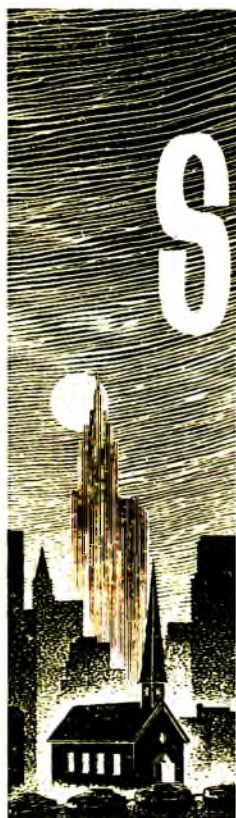
God blesses the generous individual and God blesses the generous church.

In the light of our world's desperate spiritual need and of our heavy responsibility, less than "10

per cent" of our church income is not enough for world evangelization.

**BY PLANNING, FAITH, SACRIFICE, AND
CONSISTENT GIVING EVERY CHURCH
CAN BE A "10 PER CENT" CHURCH!**

*NOTE: The above article is available in tract form from the General Stewardship Committee.



We must keep

SHINING LIGHTS on SUNDAY NIGHTS!

By W. T. DODSON
Pastor, Friendest, North Dakota

A GREAT CROWD was gathering! It looked like a record breaker, but not all who came contributed to the service. Many of them began to murmur and complain. When all the publicans and sinners, Pharisees and scribes were seated, Christ began a great parable with three divisions.

First, He told of the good shepherd who had lost a sheep, and after making sure of the ninety and nine, searched for the lost sheep until he found it. He placed it on his shoulders, brought it back to safety, and called together his friends to rejoice over the sheep that had been found.

The second part of the parable was the concern of the woman who lost a coin and began to seek diligently to find it. She lighted a candle and began to clean house. This was indicative of darkness and that dirt needed to be removed. She did a thorough job of house cleansing and found the lost coin. Then she called in her neighbors and said, "Rejoice with me; for I have found the piece which I had lost" (Luke 15:9).

The murmurers and faultfinders could find very little wrong with the message so far. Everyone wants to have more sheep and more coins. But the parable was not yet completed. The third part

tells of a certain man who had two sons. The younger son said to his father, "Give me the portion of goods that falleth to me," for I want to go to a far country and make good on my own. Things did not turn out the way he had thought they would; he fell into bad company, and spent all he had on riotous living. Then he began to work on a pork farm. "It serves him right for being such a spendthrift," could have been said by a Pharisee standing nearby, for he disliked swine. But this young man came to himself, decided to go home, and start life anew.

There was nothing too severe up to this point. Then Jesus looked straight into the eyes of the Pharisees and scribes and said, "This certain man had *two* sons. We talked about only one—the youngest. Now we will talk about the eldest son . . ." He was in the field working for himself; looking for his brother had not been allowed to enter his mind. He may have thought, Why should I spend my time trying to locate my brother and bring him back to Father's house? It would reduce his profit because he would need to share with him. It might mean losing some of his select privileges.

Christ kept His eyes on the murmurers and said, in essence: "I told you what you should have done by the first two points. You should have gone into the hills to look for the lost sheep; you should have looked for the lost coin until you found it. Now I am going to show you what you really are doing by using this parable as a mirror. You are staying home unconcerned while your relative is lost in a far country; when he does return of his own volition, all you can say is, 'You never did this for me.' This only proves your lack of concern for the lost. You should, like the shepherd, fix some flax straw into a wick and with a pot of oil travel into the rough areas of the far country to seek out the lost and bring him back."

Not all the lost are in a far country nor are they lost on the hillsides of the rough terrain. There are some who are lost within the house—so close they have been overlooked. They have been overlooked because the lights were out. The lights were out because the fire has been "going out" on the altars of the church and the altar of the soul.

In order for the lost to be found the lights must shine brightly on Sunday nights for the purpose of evangelism. Any other purpose than soul winning must beat a hasty retreat before the barrage of prayer that ascends to the throne for lost souls to be helped during the evening service. The only fellowship that should be expected is the rejoicing that comes from the invitation, "Rejoice with me; . . . For this my son was dead, and is alive again; he was lost, and is found" (Luke 15: 9, 24)

Who is the "elder son"? He is the one who belongs to the church and has lost the "first love" of

concern for the lost. He is miserable in his experience; he lives a selfish life. He owns the whole of the estate, but refuses to contribute one small calf toward the revival. He even charged his father foolishly for accepting a lost soul back into the family. He is the one who refuses to pray, encourage evangelism, or take part in a visitation program. He is concerned for no one but self.

Thank God, we have a Father who is on the side of evangelism. He still sends laymen, pastors, and evangelists out into the highways and byways to bring in the lost to Father's house.

We have some prodigal sons who have left home and are in a far country. No doubt we have a few "elder sons" who do not have the experience of holiness. This is good reason to put forth some extra effort to "light a light" and go after, not only the lost in a far country, but those who are lost within the walls of the church. There are many members of the churches today who are living beneath the privileges that God desires them to enjoy. What better goal could the church have than to see the lost come to Christ to be saved and sanctified!

If God is for evangelism and the church is filled with the spirit of evangelism, if the members of the church are filled with the Spirit, and the power of Pentecost is burning in the soul, we will never need to fear that the lights will be turned out on Sunday nights in the Church of the Nazarene.

INTROSPECTIVE INVENTORY

By **JAMES E. KRATZ**
Nazarene Missionary in Brazil

HOW MANY OF US have accepted some position on a committee or have allowed our names to appear on a financial chart in the church foyer just to "save face"? It may be that the "charted" project was most noble, say the furnishing of the "Go-gettum" classroom with crimson curtains. Yet, before God, the total value of our participation adds up to a big zero, because the motive was short on perfect love.

For the believer there is one all-pervading motive that must prompt every action for Christ: that is, an impelling love from a pure heart. The business world challenges its enterprising devotees to almost superhuman activity on the level of competition, personal prestige, and a fair measure of team loyalty. But a grave danger exists when the Church of Christ promotes the interest of the Kingdom on the low plateau of interchurch



Faculty (back row) and graduating seniors (front row) of Nazarene Bible College, Potchefstroom, South Africa. Third from left, back row, Dr. Charles H. Strickland, district superintendent. Second from right, Rev. Floyd J. Perkins, principal of the school. Next to him is Mrs. Perkins. The graduates are Mrs. Hurni, Robert A. Hurni, Mrs. Anna M. Nell, Jerry Jennings, Mrs. Tredoux, and Gideon A. Tredoux.

A FEW YEARS AGO a young man from Germany moved to South Africa. He married a South African girl of English descent. Through the influence of his mother-in-law he came into contact with the Church of the Nazarene and was converted in 1959. He attended Nazarene Bible College in Potchefstroom for a year and a half. He felt God's call to return to his homeland to preach to his own people. He talked to Dr. Charles H. Strickland, who recommended him to Rev. Jerald D. Johnson, our superintendent in Germany. United States GI's in Germany raised some money to help with the moving expenses. For the past year Rev. and Mrs. Richard Zanner have been at Hanau, pastoring our home mission church. They are now moving to Frankfurt with their two little girls. Brother Zanner will act as assistant pastor of the Frankfurt church and help in the new Bible school that has just opened there.

All of this has been made possible by the General Budget. Your generous offering at Thanksgiving will make possible the continuance of our work in South Africa and Germany, the moving of South Africa Bible College to a more adequate property in Johannesburg, and the opening of the new Bible school in Frankfurt, Germany.

competition, or precipitates a program on the basis of the prestige it will "bring our pastor," or what-have-you.

St. Paul referred to the "competitive motive" when he wrote: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring

themselves by themselves, and comparing themselves among themselves, are not wise." He adds: "For we *stretch* not ourselves beyond our measure. . . . to preach the gospel in the regions beyond." Yes, we must be on the *stretch*, not that we might boast of our achievements, but rather that we might "glory in the Lord" (II Corinthians 10:12-17).

We have a great program in the church, and goals must be set. Jesus ridiculed the idea that a man might begin a building project before taking inventory of his assets and capabilities. When the structure stood unfinished and rotting, it became a laughingstock to the community. We must have goals. We must be on the stretch. But we must also guard our motives. The Church of Christ cannot be operated on the level of big business alone and expect dynamic spiritual results.

It will be well for us present-day Nazarenes, rich in spiritual heritage, and endowed with unsurpassed temporal resources, to make certain that

"Every minute counts in the support of the world program of the Church of the Nazarene through the General Budget. Do your best in the Thanksgiving Offering, November 19."

—Samuel Young

our modern methods make adequate provision for spiritually sound motives, motives prompted by the Spirit of love and holiness himself.

If "Evangelism First" is to be a reality in our Zion, we must strive to reach the lost around us on the basis of a travailing soul-passion rather than the satisfying of our egos in surpassing a mark set by a department or district. We must rise above the elementary incentive of pleasing men. We must take heed that our religious activity springs from hearts aflame with the love of God.

Though I should serve on church committees,

And though I slave to reach some goal,

If all I do is in the human,

My feverish work will touch no soul.

But if I wait upon the presence

And the power of the Lord,

He will work within this vessel,

Thus accomplishing His Word.

It is only as He labors

In and through this life of mine

That my work has any merit,

Or will last beyond all time.

We cannot honestly equate our church "activities" with the will of God unless we are serving from this motive. Anything short of action springing from divine love is unworthy of the notice of Christ. May we learn this lesson well.

Who, Indeed, Is

MY NEIGHBOR?

By KENNETH VOGT

Pastor, North Sacramento, California

IT IS TIME for the American Christian to face this question with new realism. In the last ten years, hundreds of thousands of new homes and apartment houses have been erected in our land and thousands of new neighborhoods created. Within two miles of many of our churches there are scores of new apartment buildings each housing from 50 to 150 new residents.

But are these residents neighbors? No! Close proximity has not resulted in flowering friendships. In many instances bickering and tensions arise over disturbing noises or playing children. One attitude too often adopted is, "The best way to get along with the people next door is to have nothing to do with them."

This is certainly a revelation of insecurity and fear. We are afraid to be neighborly for fear we might be hurt, or misunderstood, or misjudged. So we build high-walled back yards and seek security with only members of our own family or at most a few select friends driving in from some distance. This is safer, the reasoning continues. If the arrangement doesn't work out satisfactorily, it can be the more easily brought to an end.

But the Christian does not give in easily to these worldly tendencies toward isolation. When he prays, he seems to hear Jesus saying, "Which now . . . thinkest thou, was neighbour unto him?"

Many Christian young couples have been strategically placed by the providence of God in an apartment building. Here they can let their light shine. Here they can let their deeds speak. Here they can become overt in friendliness. Occasionally they will become involved. They may have to be peacemakers. But when Christians pray, God takes even the disagreeable involvements and turns them into His glory and the good of mankind.

If we could but see the loneliness that hides itself in the hearts of the hurrying crowds! Many of these are like the man who was robbed and left lying by the wayside. They have been robbed of their home ties. They have been robbed of the warmth of their former human relationships. Oftentimes these turn to the theater house, the barroom, or dance floor for escape from their isolation.

Christian people should remember that, while they are traveling from Jericho (their home) to Jerusalem (their church), they might find one by the wayside of isolated modern living to whom they should be neighbor! According to the parable, which are we, anyway? The priest? The Levite? The Good Samaritan?

He Must See God in Me!

By RUTH VAUGHN



WHEN my baby was born, my mother wrote to me: "You have been given God's greatest gift: a living soul. This tiny mite is as sensitive and receptive as a fine recording instrument placed in your home, making a record of all you do and say—all that you are! Your training of this precious little one does not begin when he can talk, when he starts to school, when he graduates. No, my dear, your training of this little life has already begun, for it commenced the moment he was placed in your arms, a living soul!"

Faced squarely with the awesomeness of this tremendous responsibility, I pondered deeply this gift from God. This tiny baby who lay in the warm circle of my arms, his blue eyes trustingly searching my face until the long lashes covered them in sleep, was not merely flesh, bone, and nerve. He was a living soul! My mother's words echoed and re-echoed through my being. "This tiny mite is as sensitive and receptive as a fine recording instrument placed in your home, making a record of all you do and say—all that you are!"

The destiny of my baby boy lay, not only in verbal training, but in *me*! He must see God in me!

In his infancy and as he grows on into boyhood, he must see God—not only when I sing in church, when I pray in family devotions, when I kiss him "good night"—but he must see Him when I am unnerved and worn, harassed and bothered. At those times, He must see God in me! I cannot afford the luxury of wreaking the frustrated worries of the day upon him, my child. I cannot afford the luxury of angry, thoughtless reprimands. I cannot afford the luxury of an uncontrolled spirit—for he must see God in me!

Through my life he will learn his lessons and place his values. I must put prayer, Bible reading, church attendance foremost if I desire him to. I

must not piously quote the golden rule and fail to abide by it, lest he learn the lesson of inconsistency. I must not smilingly accept someone into my home—and when he leaves, harshly criticize, lest my child learn the lesson of hypocrisy. I must not angrily scream orders at him if I would not have him learn a lack of self-control. In the deepest areas of my being I must be all that I desire for my son to be. For he will sense and discover them all—and his decisions will be made upon these discoveries. He must see God in me!

I remembered a scene I had observed one Sunday evening at an altar. The minister was earnestly explaining the plan of entire sanctification to a member. His daughter knelt at the side of the seeker, listening intently to her father's words. After the service she went to her father and said, "I just can't understand sanctification!" Puzzled, he said, "But you just heard me explain it in detail!"

She looked long into his face, replying, "Yes, Daddy, I heard all that you had to say about sanctification—but, Daddy, you don't live that way."

The church member could accept his words and theories unhesitatingly, for she did not know his life. His daughter did. And, in the face of the inconsistencies, she could not see God because of her father's life.

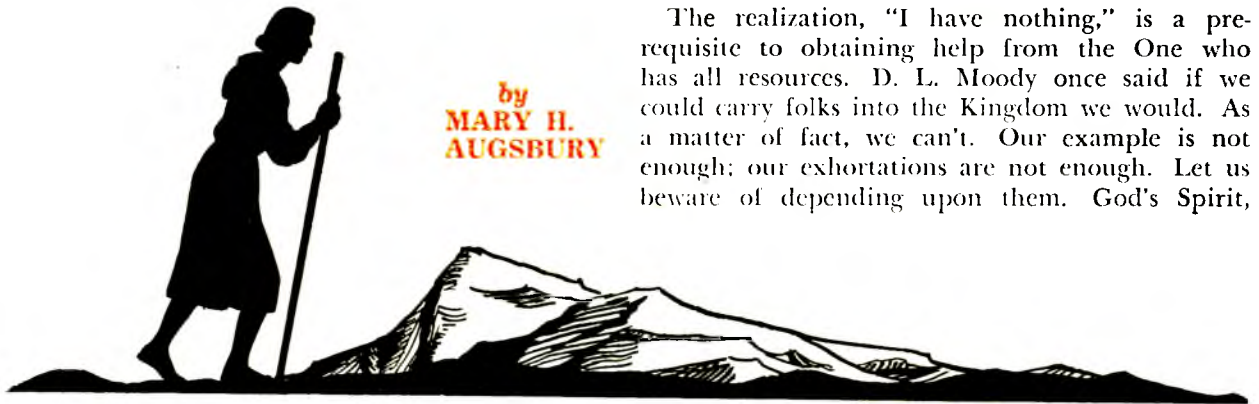
I must not speak to my child of consecration until I have experienced it within my heart, for of far greater worth than my words will be the surrender I live. When trials and perplexities come, I must get alone with God, commit it all to Him, and leave His presence with a sense of serenity, security, and trust. In this manner he will see God in me.

That sensitive "recording instrument" is now in motion. The things that are being recorded are imperishable! They will never be erased. They can never be retracted. The things I place there are for eternity. Only with the help of the Heavenly Father can I earn the right to mold this little life, can I attain the wisdom to channel his thoughts, can I live the life that, when he follows in my footsteps, will lead him to heaven above.

He must see God in me!

**"The love of Christ constraineth us."
A gift given in love blesses both the receiver and the giver. Give a blessing and get a blessing on November 19. Remember the Thanksgiving Offering.**

A Friend in His Journey



The realization, "I have nothing," is a prerequisite to obtaining help from the One who has all resources. D. L. Moody once said if we could carry folks into the Kingdom we would. As a matter of fact, we can't. Our example is not enough; our exhortations are not enough. Let us beware of depending upon them. God's Spirit,

THE STORY OF THE MAN who went to his friend at midnight to obtain bread for another friend immediately follows the Lord's Prayer, and is a part of the "teaching to pray" lesson. He addressed the benefactor as "Friend." That is a wonderful word, and stands for a wonderful relationship. Relatives may in a sense have to accept us, but a friend chooses us.

God has declared himself our Friend. He has chosen us, and we may come to Him with freedom and confidence. When we plead God's promises it is like saying to a friend, "You have said I should feel free to call on you. You have said that if there is ever anything you can do for me I should ask you. I have come on the strength of those promises!"

The request was made *by* a friend, *for* a friend, *to* a friend. "A friend of mine in his journey is come" (and they are always coming) "to me." It is not by accident that needy souls come *our* way, that our lives touch theirs, even though briefly. *God has sent them.* Shall we let them go away hungry—or shall we go to our great Friend in their behalf?

Across the Miles

*My loving thoughts go back across the miles
To yesterday. Your gentle ways, your smiles
Bring gladness still because I know you care
And distance is no barrier to prayer.
So as you pray for me, and I for you,
We're one in Him and with each other too,
And, tho' the gift of God's dear Son all else
transcends,
I softly breathe a prayer of thanks for you, my
Christian friends!*

By ALICE HANSCH MORTENSON

sent in response to importunate prayer, alone can make example or teaching effective in convicting and convincing.

Even then difficulties will arise—the late hour, the shut door, the seeming refusal. And perhaps most tantalizing of all, there are those within, the favored ones it seems, whose desires are granted and who have perpetual audience with the Friend.

At times it may seem that others get prayers answered without the agony and the long patience that has been our portion. "My children are with me in bed; I cannot rise and give thee." So our faith is tested as we seem to stand in the dark before a shut door, only trust in the impartiality and love of God upholding us as we press our claim. Satan may suggest that others have entree to the presence of God, living perpetually in the audience room of the King, while we are beggars.

What does Jesus say about these difficulties and delays? *Only one thing.* Continue. Importunity, dead earnestness, refusal to be refused. Why is this necessary? We may never know altogether. Perhaps it is the thing represented by "midnight"—the powers of darkness, the same powers that withstood Daniel.

This much is plain, the delay is not refusal. The remedy is "importunity"—the refusal to be silenced, or to believe the request will not be granted; the deep earnestness shown by staying and continuing to ask.

And three times our Lord said, "*It shall be so.*" Whose promise is this? The promise of Him who gave this teaching on prayer. "It shall be given you; . . . ye shall find; . . . it shall be opened." Simply to ask, *Whose promises are these?* and give the answer, should greatly help our faith and increase our accomplishment in prayer. Perhaps the fact that Jesus gave only one solution of these prayer problems shows that continuing in prayer demands the virtues of both faith and obedience.



Under the

awesome blast of a hurricane

we know that . . .

WE ARE BUT MEN!

By DAVID L. SAUCIER, Pastor, Spring Branch Church, Houston, Texas

OUR HOUSE RUMBLES and shakes from the shuddering blasts of "Carla's" hurricane-force wind and rain as we ride out the storm. Approximately 400,000 people have evacuated their homes to safety. The electric power is off, a large tree south of the house has just been blown over, and shingles are being ripped off the roof.

Along the Texas coast the hurricane is peeling off roofs as easily as we would peel a banana. "Carla" is considered by many authorities to be the largest and most dangerous hurricane of this century.

During this display of devastating power my heart could only speak, We are but men. We are thrown upon the mercy of nature's storm, and upon the God of nature for deliverance. We pray and prepare to survive, for we are but men. No man or his inventions can deter a hurricane's power or turn it from its course. No man can close the floodgates of torrential rain or shrink the swelling tides or cancel the crushing winds. The Psalmist prayed, "Put them in fear, O Lord: that the nations may know themselves to be but men" (9:20).

How foolish are the men who would defy God and shake their rebellious fists in His holy face! They are but men—vapors passing away. Mark

well the atheists and agnostics who would tuck their doubting heads under the wing of an intellectual ideology. They will be among the first to pray when disaster strikes. Mark well the men who would coil their lives as serpents speaking peace and at the same time spewing the venom of atomic annihilation and rocket retaliation. Who are they who stand in God's way but heathen *men*? "The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect" (Psalms 33:10).

We are but men in God's universe. His ways are above our ways and His thoughts are above our thoughts. His full judgments are unsearchable, and His ways past finding out.

What man can sound the infinite depths of God's rich wisdom and knowledge? Who can transgress His laws of nature and not be hurt? Who can transgress His holy laws and live? "For who hath known the mind of the Lord? . . . For of him, and through him, and to him, are all things: to whom be glory for ever" (Romans 11:34-36). We are but men in God's universe, and in Him we live, and move, and have our being.

Yes, we are but men, pleading not personal merit or gain, but pleading God's mercy and glory.

God Has His Mountains

*God has His mountains where the wind blows free
Above the pettiness of life below;
Where one knows kinship with Divinity—
Truth is enlarged, and spirits stretch and grow.*

By KATHRYN BLACKBURN PECK

*God has His valleys, too, where day by day
We plod along without a sight to cheer.
But faith can drive the mists of doubt away,
Revealing that "an host" encampeth near.*

*God has His deserts, stretching wide and bare,
And stinging pain walks 'neath the burning sun;
But in His will, the soul that travels there
May pick His choicest blossoms—one by one!*

"When persecution arose against those early Christians in the mother church at Jerusalem, they scattered throughout the then-known world heralding the good news of salvation. As a rock cast into the fire scatters burning embers, so they with burning hearts started revival flames wherever they were forced to flee."—Orville W. Jenkins.

"A REVIVAL at Any Cost"

CHANCES ARE that you have never heard the names of Rev. and Mrs. Sam F. Holiday. They pastored a small Methodist church in northwest Louisiana, the New Hope Methodist Church, to be exact. I tried to locate it, only to learn it has long since been disbanded.

Why was I interested to see that little country church? Because to me Sam F. Holiday is a VIP (very important person). Let Dr. G. B. Williamson tell you why:

"The pastor, the Rev. Sam F. Holiday, had wanted a revival in his church very much. He took it up with his stewards and their answer to his urgent request was that they did not have the money to pay an evangelist to come and hold the revival. But the faithful pastor still prayed more earnestly for a revival to come to that community. It was his practice to go to his haymow in the barn and pray. There his soul became greatly exercised and he began to tell God that he wanted a revival at any cost. One day as he thus prayed God said to him, 'How about selling your cow to pay the evangelist for this meeting?' Brother Holiday made answer, 'But, Lord, that cow is the source of the supply of milk and butter for my family. How can I spare her?' God said, 'Did you not pray for a revival at any cost?' And after fully considering what it meant, Sam Holiday said, 'All right, Lord, I'll sell the cow.' And he did sell her for twenty-five dollars. At about the same time his wife was offering a similar prayer insisting that they must have a revival in the community at any cost. As she prayed God said to her, 'How about selling your sewing machine to pay for the revival?' Her first reply to God was similar to that of her husband, 'Lord, by that sewing machine I am able to make clothing for my children and for my husband and myself. How can I spare it?' God said, 'Did you not say a revival at any cost?' Whereupon she consented and sold the sewing machine for eight dollars. Thus they had accumulated thirty-three dollars with which to pay an evangelist.

"Being thus prepared to answer the objections to having a revival, they contacted a neighboring pastor by the name of Rev. Joshua Sanders. He came to hold the meeting. The one convert in that meeting was Roy Williams. . . . It was in the same revival meeting in which he was converted that Roy Williams made his way to the altar the second time to receive the second blessing. And that was the beginning of a long life of full consecration to God . . . and in the work of spreading scriptural holiness throughout this and many other lands. That meeting also marked the beginning of a great holiness revival in that community" (G. B. Williamson, *Roy T. Williams: Servant of God*, pp. 33-34).

The pulpit and altar of that little church are now in the chapel of the International Headquarters of the Church of the Nazarene at Kansas City, Missouri, in tribute to what can happen when a pastor and his wife will pray, "Lord, send a revival at any cost."—JACK WRIGHT, *Pastor, Pine Bluff, Arkansas.*

EDITORIALS

Continued from page 2

burden, until the cry, 'How long, O God! how long!' becomes an agony. This is the cry which God cannot deny."

May God help us, in this our day, to come to a new depth of devotion. "Time, talent, and treasure" must all be laid at the Master's feet, not in name or in theory, but in reality and in fact.

Sow to yourselves in righteousness,

reap in mercy:

break up your fallow ground:

for it is time to seek the Lord,

till he come and rain righteousness upon you.

(Hosea 10:12)

Editorial Notes . . .

Look for your second Christmas supplement from the Nazarene Publishing House in next week's *Herald*. It will emphasize the books and pamphlets published or handled by the House, as well as items for Sunday school promotion. If you saved the supplement from the *Herald* of October 25, you will have a total of twenty pages of valuable suggestions for Christmas buying or for general use.

★ ★ ★

Evangelists who wish to have their slates published in the next quarterly supplement should use the new forms supplied by Visual Art, and be sure that they reach the Publishing House not later than December 1. The slates for January, February, and March of 1962 will appear in the *Herald* of January 10, but copies will be available at the Conference on Evangelism, January 3 to 5, 1962.

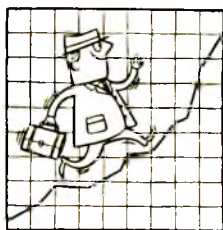
THE CHURCH AT WORK

HOME MISSIONS

ROY F. SMEE, *Secretary*

Savings Deposits Push Towards \$1 Million

On September 30, savings deposits in the General Church Loan Fund reached a new high of \$902,895.89, out of total loan funds of \$1,632,196.11. There are many who have thought of sending in a deposit but have never done so. Will you not help push the total deposits to the \$1 million mark by the end of the year?



Is there a need for more deposits?

Yes, very much so. Although the funds have been increased nearly \$100,000 the last six months from the sale of securities given for this purpose, so many applications have been received recently that we need an additional \$100,000 in new deposits.

Why is there a minimum amount and term for deposits?

The General Board has set \$100 as the minimum deposit and one year as the minimum term. First, this is to keep the bookkeeping as simple as possible, so the money can be used for loans to churches rather than overhead expense. It is also to allow the department to know the money will be on deposit for at least a certain length of time, so that a large reserve will not have to be maintained for unforeseen withdrawals.

What interest rates are paid?

The current rate of interest is $3\frac{1}{4}\%$ per annum for deposits of less than five years; 4% for deposits of at least five years; and $4\frac{1}{4}\%$ for deposits of \$10,000 or more for five years or longer. Interest begins the day the deposit is received and is paid semiannually, or may be left to accumulate to the depositor's credit. The October 30 interest payments have been sent out just recently.

What if I need the money before the maturity date?

It is understood that sometimes an emergency may arise, necessitating a return of part or all of a deposit before the due date. In such cases the Department will return the money within at least thirty days. We have honored every withdrawal where there was a genuine emergency.

Do any churches deposit money in the fund?

Many churches have deposited building fund money for a future building need. In a letter just received, a pastor reports that his board has voted to deposit \$35,000 building fund money in the General Church Loan Fund. The church will have the satisfaction of helping to build *two* churches—one while the money is on deposit, and its own when the money is withdrawn for use. Many districts, district organizations, and churches are depositing money in the fund that is set aside for General Assembly expense. It is drawing interest, helping provide loans to other churches on these districts, and will be on hand when it is needed.

How are funds safeguarded?

The General Board has set up a policy for the operation of these loan funds, as to both the making of loans to churches and the handling of deposits. The Department's operations are reviewed periodically by the Investment Committee of the General Board, and all loans and accounts are audited annually by a certified public accountant. Loans are made to churches that appear strong enough to repay according to schedule. They are secured by first

set aside in government bonds and bank savings accounts for the protection of deposits. There is now over \$45,000 in this reserve. No call has had to be made on these funds at any time.

Is there a way to arrange for a deposit to become a gift to these loan funds?

A special note form has been prepared for any who wish to have the money available if it should be needed, but would like it given to the Department in case the deposit has not been withdrawn at the time of their death. Interest is paid during the life of the depositor, and the money then becomes a part of the permanent revolving fund, building churches until Jesus comes. The Department also is glad to receive annuities, life loans, and other types of special gifts.

How do I secure more information?

Write today to the Division of Church Extension, Box 6076, Kansas City 10, Missouri. Your inquiries will remain confidential at all times.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Prayer Request for Mexico

Please pray for our Christians and their pastors in Mexico. There are many elements who are hostile to the evangelical faith, and some do not hesitate to resort to violence in their efforts to destroy the Christian witness. Just recently one of our Mexican pastors was stoned severely, and a family of another evangelical denomination was murdered by a machete attack. It costs much to serve Christ in circumstances where such violence can happen. Our people need your prayers.

Home on Furlough

Rev. and Mrs. Wayne Knox are home on furlough from British Guiana. Their address while here is 140 E Street, Wasco, California.

Rev. and Mrs. Stanley Storey are on furlough from Guatemala. They are living at 2370 Old Topanga Canyon, Topanga, California.

Returning to the Field

Rev. and Mrs. John Pattee have returned to the Philippine Islands for their fourth term of service. Their address is P.O. Box 11, Baguio City, Philippine Islands.

Changes on the Field

See special notice regarding changing of addresses for all missionaries who live at what was formerly Bremersdorp, Swaziland—now to be called Manzini, by order of the government.

Rev. and Mrs. Earl Morgan are transferring to Lebanon from Italy, to work in our Beirut Bible School. Their ad-



mortgages and represent not more than 60 per cent of the construction or purchase cost. Not one cent of principal or interest has ever been lost on a church extension building loan.

The Department is not permitted to borrow more than \$2.00 for every \$1.00 of permanent non-borrowed funds. Thus far the ratio has been closer to \$1.00 for every \$1.00 owned. As a special provision, a Reserve Trust Fund has been

dress will be P.O. Box 2328, Beirut, Lebanon.

Rev. and Mrs. Ernest Eades have moved to Caixa Postal 5, Praia, S. Tiago, Cape Verde Islands.

Rev. and Mrs. J. Elton Wood have moved to Caixa Postal 8, Mindelo, S. Vicente, Cape Verde Islands.

Rev. and Mrs. Elmer Nelson have a new address in Panama. It is Apartado 8378, Panama, Republic de Panama.

Dr. and Mrs. David Hynd write that their address until further notice will be P.O. Box 44, Mbabane, Swaziland, South Africa.

Change of Address

Rev. and Mrs. Paul Orjala are now living at 72 Sherman Street, Hartford 5, Connecticut.

Notice Bremersdorp Changed to Manzini

The government of Swaziland has informed our missionaries that the town of Bremersdorp, where our hospital is located, will change its name to the Swazi name of Manzini. This means that all our missionaries who were formerly addressed at "Box 14, Bremersdorp, Swaziland, South Africa," will now be addressed at "Box 14, Manzini, Swaziland, South Africa."

Please make these changes on your current address list for Christmas mailings.—*Department of Foreign Missions.*

Taiwan Bible School in Its New Year

There is a good group of students at our Theological College this year—eighteen in the regular class and five specials that come just for specific classes. Six regular students graduated last spring and six new regular students have enrolled.

Being school nurse is always an interesting job. After a short vacation at home the students came back with a number of minor complaints. But in a few more weeks they will be back into the routine of school here, and there will be fewer ailments to care for, at least until cold weather comes.

We should be having some fall weather now, but it is still up in the nineties. It has been a long, hot summer, but the work has continued on in spite of it; perhaps at a little slower pace, but steadily progressing just the same.—*BERNIE DRINGENBERG, Taiwan.*

New Arrival in Mozambique

Our newest missionary in Mozambique is Paul Alan Salmons, born July 9, 1961, while his parents were on furlough in England. They returned to Mozambique when Paul was one month old.

GENERAL INTERESTS

A record enrollment of 5,361 students is reported this fall for the 8 liberal arts colleges and a seminary maintained by the Church of the Nazarene in the United States, Canada, and Great Britain. This is an increase of 5.6 per cent over the enrollment total of 5,077 at

the same time last year, figures at world offices of the denomination here showed today (October 5).

Dr. S. T. Ludwig, secretary of the Department of Education, said each college had reported a record enrollment. Major building programs are under way on each campus, he said. Of the 6 liberal arts colleges in the United States, the 3 with the largest enrollment were: Pasadena College, Pasadena, California, 1,119, a 7.6 per cent increase; Olivet Nazarene College, Kankakee, Illinois, 1,093, a 2.6 per cent increase; and Bethany Nazarene College, Bethany, Oklahoma, 965, up 6.3 per cent.

Eastern Nazarene College, Wollaston, Massachusetts, with an enrollment of 834, had a gain of 75 students, an increase of 9.9 per cent.

Northwest Nazarene College, Nampa, Idaho, had 662 students; and Trevecca Nazarene College, Nashville, Tennessee, 465 students.

Nazarene Theological Seminary, Kansas City, Missouri, a graduate-level institution for the Nazarene ministry, had 159 students.

Canadian Nazarene College, in its first semester at its new central location in Winnipeg, Manitoba, had forty-six students—a gain of nine.

British Isles Nazarene College, near Manchester, reported eighteen students, a gain of five.

Major Building Projects

Pasadena College recently dedicated a new administration building.

A \$125,000 men's dormitory is under construction at Olivet Nazarene College. Northwest Nazarene College had under construction a \$400,000 student center building and recently dedicated a women's dormitory building.

Bethany Nazarene College will dedicate on November 17 a new \$350,000 women's dormitory and the \$250,000 R. T. Williams Memorial Library. The speaker will be Dr. S. T. Ludwig of Kansas City.

Trevecca Nazarene College is completing a \$250,000 library to be named Mackey Library after its incumbent president, who has completed twenty-five years in the office.

At Eastern Nazarene College, officials recently dedicated the new \$350,000 Spangenberg Hall, a dormitory for women.—*N.T.S.*

Sunday School Attendance Report

	July, August, September	July, August, September	Increase
Group 1 (16,000-8,000)	1960	1961	
Illinois	8,435	9,013	578
Eastern Michigan	8,898	9,370	472
West Virginia	10,935	11,370	435
N. California	14,171	14,561	390
Florida	9,801	10,136	335
Los Angeles	10,141	10,339	299
S.W. Ohio	8,557	8,836	279
S. California	13,032	13,304	272
N.E. Indiana	10,379	10,547	168
S.W. Indiana	9,651	9,814	163
Pittsburgh	8,326	8,446	120
Central Ohio	14,281	14,396	115
Kansas	7,723	7,834	111
Akron	11,671	11,729	58
Michigan	8,628	8,674	46
Indianapolis	9,136	9,164	28
Oregon Pacific	7,655	7,537	-118
Group 2 (8,000-5,500)			
Alabama	7,150	7,791	641

Wash. Pacific	6,366	6,717	351
Northwest	6,472	6,806	334
Chicago Central	5,732	6,032	300
Tennessee	7,508	7,742	234
Colorado	6,366	6,593	227
N.W. Illinois	5,194	5,405	211
N.W. Ohio	5,410	5,568	158
Idaho-Oregon	5,722	5,851	129
Washington	5,397	5,501	107
N.W. Indiana	5,833	5,928	95
S.W. Oklahoma	5,383	5,450	67
Missouri	7,069	7,077	8
Georgia	5,862	5,809	-53
Abilene	6,040	5,981	-59
Iowa	6,523	6,452	-71
N.W. Oklahoma	5,651	5,530	-121
Kentucky	5,888	5,658	-230
Philadelphia	5,667	5,390	-277
Group 3 (5,500-3,000)			
East Tennessee	5,062	5,719	657
Virginia	3,506	3,701	195
North Arkansas	3,479	3,638	159
Canada West	3,934	4,089	155
Albany	3,429	3,523	94
S.E. Oklahoma	3,559	3,643	84
N.W. Antonio	3,474	3,556	82
Maine	3,087	3,110	23
Dallas	4,734	4,756	22
Arizona	4,045	4,066	21
Louisiana	3,066	3,075	9
Kansas City	5,170	5,127	-43
Houston	3,641	3,589	-52
S. Carolina	4,704	4,643	-61
Joplin	4,328	4,255	-73
N.E. Oklahoma	4,123	4,041	-82
North Carolina	3,942	3,845	-97
E. Kentucky	5,130	4,996	-134
S. Arkansas	3,793	3,612	-181
Group 4 (3,000-0)			
Minnesota	1,857	2,250	393
Canada Central	2,214	2,551	337
Mississippi	2,785	3,003	218
N. Amer. Indian	1,118	1,190	72
Hawaii	702	769	67
Canada Atlantic	1,055	1,106	51
North Dakota	1,494	1,533	39
Nebraska	2,561	2,589	28
Canada Pacific	1,070	1,094	24
Nevada-Utah	899	920	21
Alaska	752	771	19
Rocky Mountain	2,330	2,341	11
Gulf Central	461	469	8
South Dakota	691	696	5
Wisconsin	2,273	2,270	-3
Australia	922	887	-35
New York	2,109	2,056	-53
British Isles N.	1,553	1,409	-144
British Isles S.	2,900	2,605	-295
Totals	400,652	407,280	6,628

E. G. Benson
Field Secretary



DISTRICT ACTIVITIES New York District N.Y.P.S. Convention

The annual New York District N.Y.P.S. convention was held September 15 and 16, in Flushing, New York, with Rev. George Whetstone, district president, in charge, Rev. Wilson Lanpher of Washington, D.C., as the special speaker, and Rev. Roland Stanford as host pastor.

Brother Whetstone presided with ease and dispatch, and on the nominating ballot he was elected to succeed himself, receiving fifty-three of the fifty-seven votes cast. Other elected members of the council are: Lee Shevel, Eula Adine Winget, Ben Szymanski, Ruth Patton, Willis Scott, David Sparks, David Sparks, Jr., Sally Long, LoRae Reed, and Albert Braithwaite.

Rev. Wilson Lanpher was greatly

helped of the Lord, and "rang the bell" in each message. His ministry is remembered for appropriate brevity, wit, keen observations regarding our times, clarity, rapport with the young people, respect for the past, and hopeful directives for the future.

Reports of the year showed profitable teen-age activity, an over-the-top *Conquest* campaign conducted by Rev. David Sparks (who also led in the convention music), almost perfect co-operation in the American Bible Society offering, and an increase in membership for the church year.

When the visitors and first-time delegates were introduced, it seemed that over one-half the convention stood. In committee work the shift from young adult to teen-age interest in the local societies was evident. In full recognition of this, and other factors, we feel that the Lord is helping New York Nazarenes to move in the right direction under the leadership of President George Whetstone and District Superintendent Robert Goslaw.—ROLAND STANFORD, *Reporter*.

Northeastern Indiana District Preachers' Seminar

The Northeastern Indiana District Preachers' Seminar convened September 5 through 7, with Dr. Albert F. Harper, executive editor, Department of Church Schools, as the guest speaker.

Under the able leadership of our district superintendent, Dr. Paul Updike, the preachers' seminar was started with the purpose of mixing fellowship, spiritual enlightenment, study, and recreation all together. Truly these have been times of blessing, and this year was no exception.

Dr. Harper's wide experience in Sunday school work, plus his Biblical insight, proved to be challenging to all present. Each preacher felt impelled to be a better preacher, by using more the art of writing, and by properly implementing the work of the Sunday school into the channels of the church.

We thank God for leaders like Dr. Harper and Dr. Updike to lead us in these times of refreshment.—JESSE R. MARTIN, *Reporter*.

Joplin District N.Y.P.S. Convention

The fourth annual convention of the Joplin District N.Y.P.S. convened September 4 at First Presbyterian Church in Joplin, Missouri, with Rev. J. R. Smith, district president, in charge. There was a great crowd of about three hundred present, including more than forty pastors. Superintendent Dean Baldwin and wife, and about two hundred delegates.

District President J. R. Smith gave a good report and was re-elected with a near-unanimous vote for the fourth time. The youth of the district love and appreciate Brother Smith and showed it by giving a generous loving offering.

Others elected to the council were: Rev. Bob Leffel, vice-president; Rev. Malcolm Eudaley, secretary; Rev. Wayne Shurley, treasurer; Marvin Cherry, Young Adult Fellowship director; Rev. Harold

Morgan, Teen Fellowship director; Mrs. Evelyn Eudaley, Junior Fellowship director; teen representatives, Jim Bales and Carol Wright; young adult representatives, Herbert Frazee and Mrs. Gene Davis.

George Rice very ably represented the Nazarene Publishing House.

Rev. J. D. Cook of St. Louis was the special speaker and brought a wonderful message and challenge to the youth in the afternoon and evening sessions. Quite a number of youth met Jesus at the altar of prayer.

Two high lights of the convention were. First, about one hundred youth and leaders met at 5:30 p.m. for a youth banquet in one of the Joplin hotels, where a good program was enjoyed by all present. Second, Miss Hiromi Matsuzama of Tokyo, Japan, and Miss Mitsuka Yamamoto of Chiba, Japan, were presented and brought greetings from their homeland. These young ladies are attending college in Parsons, studying the English language.

We on this district stand ready to follow Superintendent Baldwin and the district council's guidance—just to be "HIS" makes our planning have a purpose.—TOM GILLHAM, *Reporter*.

Missouri District N.Y.P.S. Convention

The annual N.Y.P.S. convention of the Missouri District was held August 14 at Pinecrest Camp, Fredericktown, under the capable leadership of the president, Rev. J. D. Cook. Dr. E. D. Simpson, our highly respected district superintendent, presented the morning devotional message.

District President Cook gave a wonderful report of progress in all areas of the work for the past year, and was re-elected by a nearly unanimous vote. Other officers elected were: Rev. Robert Aldrich, vice-president; Rev. Robert H. Gray, secretary; Dan Ballinger, treasurer; David Mund, Junior Fellowship director; Rev. Ronald Axtell, Teen Fellowship director; Rev. Marion Holloway, Young Adult Fellowship director; Evangeline DePriest and Bill Slattery, Young Adult Fellowship members at large; and Barbara Belton and Danny Mund, Teen Fellowship members at large.

One of the high moments of interest during the convention was the announcement from the district junior director of the winners of the Traveling Junior Trophy, and the Outstanding Junior of the Year. The first was awarded to the Junior Fellowship of the Overland Church, St. Louis, and the latter award was given to Pat Thorpe of the Sullivan church. Special event of the evening service was the all-junior choir from the St. Louis Zone, under the direction of Brother Fulwood; about fifty juniors were in this choir. Dr. George Coulter brought the evening message, which inspired and challenged the hearts of all present. The young people of Missouri move ahead with vision and enthusiasm.—ROBERT GRAY, *Reporter*.

Eastern Nazarene College

Eastern Nazarene College, Wollaston, Massachusetts, began its forty-fourth year of service to God and the Church of



the Nazarene, opening its doors this fall to 811 students, the highest registration in her history. This figure indicates an increase of 86 over the same time one year ago, when 725 students had enrolled for the various programs of study that E.N.C. offers.

An outstanding opening convention was held September 14 to 17, with Rev. R. B. Acheson, superintendent of the Pittsburgh District, as evangelist. Special soloist and choir director for the convention was Professor Gary Moore. God richly blessed and used the preaching and singing of these men, and numerous students responded to evangelistic appeals and gave testimonies of spiritual victory and commitment to the Lord's will for their lives.

Preston Mann, the faculty, and the administrative officers of E.N.C. look forward to another good year of service in Christian education on the Eastern Educational Zone. Nazarenes everywhere are urged to remember E.N.C. in prayer.—College News Bureau.

Louisiana District Assembly

Dr. Hugh C. Benner, general superintendent, graciously and efficiently presided at the fifty-first annual assembly of the Louisiana District, held August 30 and 31, at the district center campgrounds near Alexandria.

Without a doubt this was one of the most victorious assemblies in the history of the district.

Our beloved district superintendent, Rev. T. T. McCord, gave his first annual report, having been appointed as the district superintendent by the Board of General Superintendents at the beginning of this assembly year. His report indicated it had been a year of victory and advancement in every department of the district work. Pastors' reports indicated a spirit of enthusiasm and co-operation exists across the district. This spirit of co-operation was further manifested in the election of the district superintendent. Rev. T. T. McCord received a near-unanimous vote on a one-year call and almost equally as large a vote on a three-year extended call.

Elected as district officers were: Advisory Board, G. M. Akin and J. W. McClung, ministers; A. W. Knippers and C. W. Pickens, laymen; Miss Madge Kelly, secretary; A. H. Hoffpauir, treasurer; auxiliary department heads: N.E. M.S., Mrs. T. T. McCord; N.Y.P.S., Don Peal; and church schools chairman, Joe G. Cordell.

Outstanding in the assembly was the beautiful ordination service on Thursday afternoon, when Bernice O. Thaxton and Floyd H. Styers were elected to elder's orders and ordained.

Did You Know?

COME YE APART is a devotional quarterly containing articles by Nazarene writers based on the Sunday school lessons.

The future of the Louisiana District is encouraging. Ministers and laymen are wholeheartedly back of the total program of the church, especially relative to the challenge of "Evangelism First," and its immediate emphasis on "Shining Lights on Sunday Nights."—J. W. McClung, *Reporter*.

Joplin District Assembly

The fourth annual assembly of the Joplin District was held at First Church, Springfield, Missouri, September 21 and 22, with Dr. Samuel Young as the presiding general superintendent.

Those who attended were impressed with the predominant spiritual tone of the pastors' reports and the spirit of unity and freedom that prevailed throughout all the business and inspirational service. The characteristic Scottish wit, unique expressions, and edifying messages of Dr. Young held the attention and blessed the hearts of the large congregations.

Our greatly beloved district superintendent, Rev. Dean Baldwin, was given an excellent vote in his three-year recall. His report revealed good progress in all departments and indicated his energetic efforts in behalf of building churches and promoting holiness on our district. Gratitude for his capable and dedicated leadership was expressed by the people in reports, and also a good love offering given him.

Some of the statistics that indicate progress are—total money raised for all purposes \$403,046, compared to \$386,300 for the previous year; total value of church and parsonage property, \$1,615,800, an increase of \$165,300 over last year; with a total of \$43,569 paid to general interests. Church membership is now 3,694, a gain of 121; and average weekly Sunday school attendance 4,478, a gain of 117. A total of 267 members were received into church membership by profession of faith. Two new churches were organized during the year, making a total of 59 active churches.

Rev. Curtis Smith represented Bethany Nazarene College, and also inspired and challenged the people with a Spirit-anointed evangelistic message on Thursday evening. The Nazarene Publishing House was ably represented by Brother Danny Steele, who added to the assembly also with his beautiful singing.

Rev. Claude Pittenger was elected district secretary, and Rev. Floyd Hess was re-elected district treasurer.

Dr. Young conducted a significant ordination service on Friday evening, with the following receiving elder's orders: Paul Buchanan, Doyle Fraser, John Moles, Dean Rhoades, and Dempsey George.

After one of the best assemblies Joplin District has had, the district moves for-

ward, under God, emphasizing "Evangelism First" and "Shining Lights on Sunday Nights."—WILSON D. BAKER, *Reporter*.

THE LOCAL CHURCHES

Cowan, Tennessee—God blessed in a ten-day meeting with Evangelist Charles E. Haden, and sixty-eight souls found help at the altar of prayer, resulting in eight new members added to the church. Old-timers here report it was the greatest spiritual stir since the 1940's, and we give God all the praise. God surely wonderfully used the ministry of Brother Haden.—CARLOS H. SPARKS, *Pastor*.

Rowsburg, Ohio—Recently our church experienced a real, old-fashioned, Holy Ghost revival with Rev. Gene Clark as evangelist. His ministry was of special blessing to the children and young people of the church and community. Prior to the meeting, pastor and people met and prayed nightly, and some fasted. God came on the scene, giving thirty-four seekers at the altar, and the revival fires continue to burn. Rev. Daniel Bulla and his fine family came as our pastors last June. He is a Spirit-filled, Bible preacher and carries a burden for

and have been treated graciously by our fine pastors and people. Since last reporting, God has given good meetings at Neodesha and Independence, Kansas; Springfield, Missouri; Haysville, Kansas; Cleveland, Oklahoma; and Denver City, Texas, and am now in a meeting with our Bethany Church in Hutchinson, Kansas. I am grateful for the many open doors of service. I have a full slate for some months. I love the church and the work of holiness evangelism."

Council Bluffs, Iowa—First Church is enjoying bright "shining lights" on revival nights. Fifteen new members coming into the church by profession of faith at the close of a Tuesday-through-Sunday revival in which God moved in upon us. Rev. D. K. Wachtel was the evangelist, and Brother Paul McNutt the song evangelist. We give God all praise.—DAVID HAIL, *Pastor*.

Fort Myers, Florida—In September our church had a good revival with Evangelist E. G. Blythe. The attendance was good and, by popular request, the revival was extended for five extra services. Four new members were added to the church. We appreciate so much the wonderful people of Florida, and our fine district superintendent, Dr. John L.

.....
In 1958, the largest Thanksgiving Offering on record in the Church of the Nazarene was received. It totaled \$1,098,857. This year's Thanksgiving Offering must surpass this, reaching at least 1 1/4 million dollars.

With the increasing urgency for world-evangelism, we must not, we CANNOT curtail our outreach for lack of finance.

—General Stewardship Committee
.....

the people. The attendance at all services is at an all-time high, several new families have been added to the church, and pastor and people are united in our efforts to make "Evangelism First" a reality.—BERNICE HINTON, *Reporter*.

Evangelist E. T. Storey reports: "These are good days and God has been good in keeping me busy in the field. He has been giving some great revivals with many souls seeking and finding Him. We are at this writing in the closing of a good meeting with Brother Mangrum and people in Jackson, Tennessee. From here we go to Moundsville, West Virginia, with Pastor Woolums. I am booked up into '63, but do have some open time this winter, due to pastoral changes. I have open dates, January 3 through February 11, and will be glad to go anywhere the Lord may lead. Write me, Route 3, Box 194, Denton, Maryland."

Evangelist Mrs. Emma Trick reports: "This has been the busiest year of my ministry, as I have been in twenty-five revivals, camps, holiness conventions, and preachers' meetings. About one thousand people have sought God at our altars, for pardon or heart purity, and more than one hundred have joined the church. I have worked on eight districts,

Knight. Mrs. Blackmon was paralyzed because of a spinal operation three years ago, and we thank God for the help from both our district and general church funds. Please continue to pray for the healing of Mrs. Blackmon. We praise God for our wonderful people here in Fort Myers.—JAMES D. BLACKMON, *Pastor*.

Rev. Frank McConnell writes: "The month of August was a blessed one. It was my privilege to be with Pastor Harry Evans, Kuna, Idaho; Rev. Murray Pallett, Bethel Church, Spokane; Rev. Kenneth H. Pearsall, Yakima First; and Rev. J. E. McConnell, Stephenson, Washington, in personal-work revivals. Tuesday over Sunday in each place. The accumulated effort of these revival services showed—561 people making calls; 2,206 calls made; 45 seekers praying through at the altar, with 12 more praying over definite problems; and 253 visitors in the services. Also, in special healing services, 10 came to the altar for prayer. In Kuna, I found members I had received into the church 38 years ago; 28 years ago I had organized Spokane Bethel, and had pastored at Yakima First, and my son, Ed, is now pastor at Stevenson. I am now back in the work as counselor at our Bethany Nazarene College."

"SHOWERS of BLESSING" Program Schedule

November 12—"The Disturbing Christ," by L. Guy Nees

November 19—"Religion You Can't Go Along with," by Wilson R. Lanpher

November 26—"Of Fields and Fire," by Wilson R. Lanpher

THE BIBLE LESSON

By J. W. ELLIS

Topic for November 12: We Grow Through Christian Stewardship

SCRIPTURE: Malachi 3:10; Matthew 23:14-30 (Printed: Matthew 23:14-29)

GOLDEN TEXT: *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service* (Romans 12:1).

Said a four-year-old just this morning, "I'm growing fast! I quit sucking my thumb!" And so she is, for so she did. Remain a child all her life? Not that little one! It was quite a sacrifice, that thumb-sucking giving-up, but it was quite a goal towards which she aimed—growth—and the sacrifice became small in comparison to the gain.

Growth. What is it? Physically, it is getting bigger, stronger, healthier. Mentally, it is getting wiser. Spiritually, it is becoming more and more like Jesus Christ. Physically, there is a limit. Mentally, there is a limit. For both must deal with the fact of death. Of these three, physical, mental, or spiritual growth, spiritual growth is the greatest. It knows no more of a limit than Jesus Christ knows a limit!

How to grow physically? Eat properly, exercise wisely, and sleep soundly. Mental growth? To the books. O man, like ants to the hill! Spiritual growth? Before us today is the item of stewardship. Talents, if you please.

Now, sir, what is a talent? Simply this: that which has been given you. Time, for example. What do you do with time? Waste it? Use it? And what you do with it determines, along with other talents, what you are now and are becoming.

Opportunity is a talent. (At one time I was overwhelmed by the heathen's lack of light; but of late I am overwhelmed by America's much light). What one *could* do if he would is of eternal importance. Stewardship is the answer.

Do not overlook gifts. And wealth. "Oh," I can hear you say, "I am not rich!" Struggling, man, struggling. But that which comes into our hands makes us, not owners, but stewards. One-tenth of it returns as payment. Tithe is the word, properly so-called. And payment is the right reference. The offering starts only after the tithe.

But the story is not yet told. Growth through stewardship is determined not only by what one gives or pays to God through the church, but by what one does with what he keeps for himself. Use is the proper word. Five, two, or one talent—the amount is not important. Use is the vital thing. Investment in Kingdom capital!

Let us put away childish things, like thumb sucking or selfish living. Let us be used for God by investing our total resources in Kingdom work.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Announcements

RECOMMENDATION

After pastoring the church at Mount Erie, Illinois, for a number of years, Rev. Loy A. Gawthorp has resigned to enter the field of evangelism. He is a fine man and a sincere preacher of the gos-

pel. Write him, P.O. Box 37, Mansfield, Illinois.

Harold Daniels, Superintendent of Illinois District.

WEDDING BELLS

Miss Betty Jane Harris of Bradford, Pennsylvania, and Hubert Sheldon Mickel of Frostburg, Maryland, were united in marriage on October 2 in the Church of the Nazarene, Waterville, Vermont, with Ralph A. Mickel, father of the groom, officiating, assisted by the pastor, Rev. Raymond H. Parks, of Waterville.

BORN

—to Elmer H. and Phoebe (Peoples) Kauffman of Orlando, Florida, a daughter, Beverly Hazel, on October 8.

—to Mr. and Mrs. Mark Hillery of Marienthal, Kansas, a son, Lowell Thomas, on October 2.

—to Mr. and Mrs. Obed J. Watters of Leon, Iowa, a daughter, Susan Lynn, on October 1.

—to Rev. and Mrs. Kenneth G. Heaton of Temperance, Michigan, a son, Kenneth Gordon, Jr., on September 29.

—to Carlton and Ruth (Ferson) Hooker of Pittsburgh, Pennsylvania, a daughter, Jill Suzanne, on September 21.

—to Bert and Jo (Lana) Cook of Pasadena, Texas, a son, Brian Scott, on September 10.

—to Rev. Glen W. and Margaret (Langhald) Scheiern, of Port Arthur, Texas, a daughter, Daneille Ruth, on August 29.

—to Rev. John and Virginia Friend, of Burlington, Iowa, a daughter, Jana Dell, on August 24.

SPECIAL PRAYER IS REQUESTED

by a friend in Oklahoma, "very urgent unspoken request";

by a reader in Ohio for help from God physically and spiritually for himself and also for his wife;

by a friend in Kansas "to keep his mind clear to think well";

by a Christian lady in Massachusetts, for a special healing touch from God for an acute condition of the stomach—she does believe God is able; also for her pastor, who is very tired and worn in body because of the heavy burden he carries for his church and people.

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Growth Reported in Evangelical Movement in Latin America

LIMA, PERU—Significant progress in the growth of the evangelical movement in Latin America has been reported to the Second Latin American Evangelical Conference.

Dr. T. J. Liggett, president of the Union Theological Seminary, Puerto Rico, told 240 church leaders of some 50 denominations assembled here for the nine-day meeting (July 29–August 6) that responses to a questionnaire indicate that “judged by traditional criteria . . . the last ten years have been marked by great and hopeful achievements.”

He said the evangelical community on the continent now has about nine million members, of whom about half are in Brazil and about one million each in Chile and Mexico. He said the reports indicate significant progress in the formation of new congregations, the building of new churches, formation of Bible institutes and theological seminaries, and stepped-up production of literature. Census figures show about three hundred theological seminaries on the entire continent, with Bolivia leading with a total of seventeen. (EPS)

World Council Meets in New Delhi

A Lutheran bishop from East Germany will deliver the keynote address to the third assembly of the World Council of Churches, November 18 to December 6, in New Delhi, India.

Dr. Gottfried Noth, Dresden, of the Evangelical Lutheran church (*Landeskirche*) of Saxony, will address the opening evening session, November 19, on the assembly theme, “Jesus Christ—the Light of the World.”

His audience will be more than 1,000 church leaders from the WCC’s 175 member churches of the Protestant, Anglican, Orthodox, and Old Catholic communions, which together have memberships now estimated at more than 250,000,000.

Amish Enjoy Respite from Tax Collectors

WASHINGTON, D.C. (EP)—Old order Amishmen who have refused to pay their social security taxes or receive benefits from the fund will not have their property seized any more—at least not until Congress has reached a decision on pending legislation that would exempt religious objectors from participation in the program.

The Amish object to participation in social security for several reasons, including a fear that it will lead young people to shirk the Biblical injunction to care for parents, widows, and orphans and pass this responsibility off to the state.

the Answer corner

Conducted by W. T. PURKISER, Editor

Why is the prayer meeting night being taken from the people? We love our pastor, but on prayer meeting night we are allowed about five minutes to testify, and then he preaches. Many of the blessings and strengthening times I have had have come from the testimonies of others.

You have a point. But I doubt that this is anything like a universal problem. Most prayer meetings I attend are pretty well balanced between prayer, praise in testimony and song, and either a simple Bible study or short devotional message.

Of course there may be a reason why

your pastor feels it best to limit the time allowed for testimonies. It may be that some have misused the time when it was given. Some dear ones seem never to have learned the difference between an up-to-date testimony in praise to God for present blessings and the doleful recitation of a life history.

On what authority do our missionaries in Africa withhold or even encourage a convert to put off baptism for two years after repentance? My Bible says, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). Didn’t Philip baptize the eunuch immediately after explaining the scripture to him? If Christ is able to convert a soul, surely we believe He is able to keep it. Perhaps it is the omission of such a vital part of conversion that makes probation necessary. I can understand withholding church membership from a new convert under some circumstances, but baptism never.

Since this involves missionary field policy, I wrote to Dr. W. C. Esselstyn, field superintendent in Africa. Dr. Esselstyn wrote a very complete answer. He quoted the field recommendation as follows: “The probationary members are those who have given their hearts to Christ, believed on Him unto salvation, but who are still being especially taught and helped to grow in the ways and things of faith. Anyone who professes his love for Christ may attend the Probationers’ Class at the discretion of the pastor and the Church Membership Committee, but only those who have shown evidence of genuine repentance, including the forsaking of all sin, may be listed as probationary members, and their probationary period shall be reckoned from that time. They may, in due time and upon proper recommendation, be baptized and received into the Church as full members. This may be done after they have completed one or more years as probationary members.”

Dr. Esselstyn goes on to explain: “Now it is true that, as you have stated, in the New Testament record there are several instances of people being converted to the Lord Jesus Christ and then immediately baptized and, apparently, received into the full fellowship and membership of the Christian Church. However, we believe that there is a vast difference between those mentioned in the New Testament and the people with whom we so often have to deal and for whom the above laws have been framed. In almost every case it is apparent that the New Testament converts were already conversant with the Scriptures. In

some cases they had made a careful study of them. I do not think that it is going too far to assume that the great majority of them were grounded in the knowledge of the Scriptures and in the way of life of the worshipers of Jehovah, that is, of the Jews. When they heard of the Lord Jesus Christ and the Scriptures were opened to them so that they saw that He was, indeed, the Messiah, they yielded their hearts to Him, and being now converted to Christ and having a knowledge of the moral requirements of God, they were ready for full participation in the new Christian Church.

“That was a vastly different condition from the one in which so many of our converts find themselves. It used to be that practically all of our converts were both illiterate and extremely ignorant of the Holy Scriptures and the law of God. They were touched by the story of Jesus and His love and death on the Cross for our salvation and, being so touched, they wanted to give their hearts and lives to this Jesus who had loved them so. From there on they had to be taught the things of God.”

Dr. Esselstyn goes on to comment that some groups are even now teaching in Africa that baptism is a saving rite, and that the waters of baptism wash away their sins. He states, “There are plenty of the Bantu people here in South Africa who think that if they have once been baptized it doesn’t make any difference how they live thereafter. They think they will surely get to heaven.” Even in our own country, there are those who follow the same delusion.



The first denominational conference for directors of Christian education met at Manitou Springs, Colorado. Pictured, front row, left to right: Perry Christiansen, Bob Green, Norman Culbertson, Elizabeth Sykes, Nona Owensby, Dr. Kenneth Rice, Gene Hudgens, William Kelly, Bennett Dudney, and Tom Barnard; second row, seated, left to right, John Clark, George Wolf, John Fonner; back row, left to right, Dr. Franklyn Wise, Bruce Webb, Howard Snowbarger, Bud Bunnell, Harold Morris, James Horine, and Arland Gould.

The Cape May (New Jersey) Church of the Nazarene was dedicated by District Superintendent William C. Allhouse. Sunday school was begun in Cape May in 1956, and two years later the church was organized. The present location was acquired in 1959, and an existing building remodeled. The present plant is the result of further expansion. Rev. Clifford Chew is the pastor.

General Superintendent G. B. Williamson turns the key in the dedication of Hurlet Hall, the new dormitory at British Isles Nazarene College. This is the first new building planned and built by the college, since the main administration building was already on the property when it was purchased in 1959. Left to right: Dr. Hugh Rae, principal; Rev. Jack Ford, tutor; Dr. George Frame, superintendent, British Isles North District; District Superintendent James B. MacLagan, British Isles South District; and Dr. Williamson.



The Frankfort (Kentucky) Church of the Nazarene was dedicated by Dr. Hugh C. Benner, general superintendent, assisted by District Superintendent D. D. Lewis. Preparations for the new building were begun with the purchase of land in 1957, and construction started in October, 1959. The property is valued at \$115,000. Pastor J. Carter Roberts has received sixty-three members into the church during his ministry in Frankfort, forty-five of whom have joined by profession of faith.

Christ-honoring CHRISTMAS CARDS

*Friendly greetings
Meaningful scripture
Beautiful designs*

G-8581

Twenty-one popular French-fold greetings printed in five colors; embossed and gold-bronzed for added distinction. Three each of seven cheery designs of excellent taste. Individually priced, cards would equal a \$3.15 value. Size 4½ x 5½". Envelopes included. (WA)

G-8991

Twenty-one striking folders depicting eleven exclusive Christmas designs. Everything about this assortment makes it truly de luxe—three-color effect, gold bronzing, unique die-cuts, sparkle finish. Size 3¼ x 9". You'll enjoy sending them! Envelopes included. (WA)



Finish off your gift from this selection of high-luster Christmas ribbon. Five large spools give 172 feet! Suggestions for tying included. (ART)

G-115

Add gaiety to your gifts! Eighteen large, 20 x 28"-size sheets colorfully lithographed on strong bond paper in a variety of religious motifs. Comes folded to 10 x 10" in pliofilm bag. (WA)

G-8061



For those finishing touches! Includes 84 gummed seals, 12 string tags, 14 enclosure cards. (ER)

CH-3040

A unique way to usher in the Christmas season. This unusual calendar is designed with tiny windows. Each day starting with the first of December one will be opened revealing a scripture pertaining to Christmas. Little pictures help to illustrate.

Beautifully lithographed in multicolor on a heavy card stock. When set on a table or mantel, special fold makes it three-dimensional. Touches of glitter lend to a festive look. Stands 11" high; 18" wide. Includes suggested uses and white envelope.

Every home, especially those with little children, will find this a significant way to offset the strong secular influence of the season and direct the mind toward the true meaning of Christmas. (MW)

NOTE: Advent Calendar should be ordered AT ONCE to assure having by December 1.

CH-169

73c



Christmas Napkins

Add much to the occasion. Two Christmasy patterns brightly printed on quality, white, embossed stock. Open size, 13½" square. Fifty to cellophane package. (NW)

U-611

Candle—Bible . . .

"Peace on Earth."

U-616

Bells—holly . . . "Welcome to our house . . ."

50c



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CH-727

\$1.89

An impressive sight for the top of your tree. Molded plastic star is metallized with silver plate. In center is full-color "Head of Christ" transparency which glows when light placed at back. Special device attached for securing to tree. 7½" diameter. (KB)

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